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Tracke in Armer 27

THE
RELIGIOUS HARMONIST,

Or, a Recipe for the Cure of

SCHISM,

The fatal Source of our

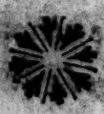
AMERICAN DISPUTES,

With some Strictures upon

HIPOCRISY UNMASKED,

A Pamphlet tending to fan the Flame with but
Impertinence or impotent Chicane.

Humbly submitted to our Demagogues and their
Mercenaries.



L O N D O N :

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ADVERTISEMENT.

IT is amazing, seeing the dismal consequences ever experienced of different modes of faith and worship, no one, that I know, has set about exploring the secret source, and stemming the rapid tide of this public woe, complained of in all ages and countries of the globe; especially since the thing, besides being so very obvious, seems more effectual towards procuring good harmony, if not uniformity in both, than all the penal laws hitherto devised, and practicable with such ease, if sincerely gone about with the public weal at heart.

Though I flatter myself with being in the case; yet I enter upon the ticklish affair with some regret, being well aware, no evil ever reigned, however crying, that some order of men had not an interest to support: but should I not come off as compleatly victorious as Hercules has of the Amazons, whereof the public is left to judge, yet shall I glory in falling a victim to a cause, which the very pretendedly aggrieved, if indued with the true spirit of their vocation, must acknowledge both laudable and just.

THE

T H E

Religious Harmonist, &c.

To the Printer of the London Packet.

S I R,

THE well known havock made in all ages by Schism has induced me to send the following queries, which I would mean to continue for the solution of some of your ingenious correspondents, should you condescend to indulge them a place in your useful paper, what I flatter myself will be the case, when I see no reasonable offence any set of men can take at their publication.

They relate, 1. to what I really think the genuine cause of that dreadful calamity; 2. a salve, which, if applied, would prove its more effectual cure than all the methods hitherto de-

A 2

vised

-vised by way of petition, address, remonstrance or argument, for preventing its growth, procuring uniformity in church, or even compromising our present disastrous Trans-Atlantic feuds; 3. and lastly, to the salutary or dismal effects which must needs attend whatever side of the alternative is espoused. Now as to the cause.

Query 1. Since the Christian æra, Has Mammon not been the main spring of most bickerings as well in church as state?

2. Why may our priesthood not be as intent upon devouring widows houses as the Scribes and Pharisees? Matt. 23, 14.

3. Does S. Paul not complain of something like this in his own or the last days of the Synagogue? 2. Tim, 3. 6.

4. How many are the texts where he puts his fellow labourers upon their guard against, or upbraids them with filthy lucre?

5. Does St. Ciprian, with much bitterness, not do as much upon the ceasing of the Pagan persecution?

6. Has the property of Bulgaria not finished the rupture of the Greeks with Rome?

7. Have

7. Have riches not compleated the ruin as well of the templars as over-weening loyolists?

8. Has the Crusade-money not been the original cause of our happy reformation?

9. Have church-lands and treasure not put the finishing hand to its establishment in this island?

PACIFICUS.

To the Printer of the London Packet.

S I R,

WITHOUT further preamble than simply giving it as my opinion, that your impartiality in countenancing my essay merits the acknowledgement of every well-wisher to religion, I presume to pursue my Queries, as followeth:

10. Is the insatuation of the then dispossessed not such, as, maugre the adage, *a burnt child*, &c. and all our penal and mortmain acts to be still in the amassing and accumulating cue?

A 3

II. Does

11. Does this not plainly shew how bewitching riches are, when their magnetic force is proof against such dear-bought experience?

12. Are the loaves and fishes not the source of those jealousies reigning, to the scandal of the foe, even within the same pale?

13. Are they not likewise so of that intolerance observed in all established and prevailing sects?

14. And of all that rancour expressed of late on both sides in matter of subscription?

15. Why have hostilities ceased now a-days between our ghostly champions, so eager for the field at first?

16. Is it not that the one despair of recovering the spoil, whereof the others have made themselves secure?

17. Why has a certain lord advised the king to make a bishop of a priest too busy with his pen, but that he knew a fat living was his view?

18. And that, of course, like Hortensius, when promoted to the consulship, he would thus abate of his zeal, which by degrees might totally subside?

19. Why

19. Why more alert in politics than polemics, unless it be the expectancies are greater there?

20. Is it not thus with those dubbed priests, who meddle pro or con in the present struggle about *Civil Liberty*?

21. Were the canvassing of religious not more befitting them, and practicable, as we shall see anon, with as good success?

22. Have even the so much cried up *Observations* on the former been so crowned withal, as to be deemed without reply?

PACIFICUS.

To the Printer of the London Packet.

S I R,

HAVING touched upon this patriotic performance, I beg you would excuse my troubling you with a few more Queries relative thereto, though somewhat beside my main intent.

23. Who could undertake, with any precision, to draw the line between a contest for liberty and mastery?

24. May it not be doubted, from the history of mankind, if every state, however loud her cry for freedom, has not a propensity to despotism?

25. Is this not evidenced in the fore contested pre-eminence of Carthage, Greece and Rome?

26. And that balance of power, the dread of whose overthrow is now made the specious pretence of shedding so much blood?

27. Has Ostracism not supposed even every single man, that could, ambitious enough to aim at independence, nay supremacy?

28. Who can say, the famed Republicans, Themistocles, Alcibiades, Aristides, or even Pericles, had not aspired to sovereignty, if thought practicable?

29. Why might they not have wished and attempted the thing at Athens, as Lysander has at Lacedæmonia, or Cæsar at Rome?

30. Need we any better home proof of this, than the clamour raised against the large strides towards

towards tyranny, pretended to be taken by the mildest of sovereigns?

31. May monarchy, moderately used, not be of all governments the most natural, as approaching nearest the theocracy?

32. May most, if not all the checks put upon it here, not be really thought forced by such as are themselves eager for sway, or impatient of all rule?

33. Should our clerical patron of liberty, if disinterested, not have overthrown these more than presumptive pleas against the colonists?

34. May their tender of taxing themselves, and disclaiming independence, otherwise unexceptionable, not now be called a feint, for borrowing time to shake off the yoke, nay, perhaps, to get into the saddle themselves?

35. But this digression apart, may we not conclude, as above, religion of so much less importance with him, Mr. Wesley, and other dabblers of the brotherhood, than state affairs, as not worth the while to stickle in its cause?

36. Or rather from its being made light of in our days (a woeful truth) that like Pagan sages, and others initiated in the mysteries of

old, they in good policy, for lucre sake, conform to the croud ?

37. Does the presented golden box not then verify the remark, fools and their money are soon parted ?

PACIFICUS.

To the Printer of the London Packet.

S I R,

I Shall only premise that the author of a letter in your Packet of May 20, whom I take for a gownsmen of the would-be primitives, merely begs the question, when he pretends, that preferring our laws to the arbitrary will of ministry, and one's own sense of scripture to any other man's (the only points I know patronised by the Americans or friends whom he levels at) are the devil's politics and philosophy for fomenting rebellion and Schism: so take my leave of him, and proceed to query

38. Is there not a strong alloy and tincture of self in their rostrum oratory and laboured attempts at the pathos and sublime ?

39. Should

39. Should theatrical appendages, which error may usurp, in reason, give lustre to the naked simplicity of unadorned truth ?

40. Like beauty and dress, do they any more than win the heart, and, instead of convincing, intoxicate the head ?

41. Were they the enticing words of man's wisdom with which St. Paul has preached the gospel ? 1 cor. 2. 1.

42. May such not make the cross of Christ as much of none effect now, as in his days ? 1. cor. 1. 17.

43. May we then not conclude, they who aim to shine therein have another sort of game, than truth in view ?

44. Was it not an ungrateful task, how many could I not here enumerate of their lucrative pursuits ?

45. Need I only mention those of Popish priests, in consequence of purgatory, which protestants for this reason are thought sorry to have dropt ?

46. Are they not made a handle of by infidels, for representing religion as a mere catch-penny for enriching priests ?

47. Is

47. Is it not allowed on all hands, that under the cloak of sanctity, they have ever been the foul of all our holy leagues ?

48. May what has been hitherto suggested not suffice to pave the way for my second point which I shall enter next upon ?

PACIFICUS.

This, without giving any notice, was not inserted, which made me have recourse to the *Middlesex Journal*, under a different signature, as followeth.

TO the EDITOR of the MIDDLESEX
JOURNAL.

S I R,

ZEAL for the welfare of my country has of late put me upon investigating the original spring of our American broils, so destructive to the British empire on both sides the Atlantic. After revolving the matter with much perplexity in my mind, methinks it may
be

be traced higher than the late revenue or taxation-act, which is a mere pretence, and that Schism is the real thing. In consequence of which I set all my wits to work, for an antidote against it, whereof I send you, for insertion, the following specimen in the query way, to be continued, if agreeable, for the solution of some of your ingenious correspondents.

Query 1. Would a reduction of the clerical stipend to a bare competent support, not in some measure remedy the evil?

2. Was the like proposal not made in France in 1561, and even here in the time of the republic?

3. Is this mode not adopted even now for the sustenance of the Greek bishops in Hungary?

4. Do the Venetians and Bourbon family not seem to have something like this in contemplation for the Monks?

5. Would lodging all church revenues in the Exchequer not much conduce hereto?

6. Why may priests, and all church officers, like military men, not depend for their bread upon the crown?

PHILO PATRIÆ,

To

To the EDITOR of the MIDDLESEX
JOURNAL.

S I R,

TO obviate cavil, and every sinister attack upon my pacific plan, be it known, that, should I happen to suggest the worldliness of priests, I would only mean, that, considering the natural propensity of flesh and blood in this degenerate state, the good things of this life are apt to be held by them, not in a proper light, as necessary evils; but, as the *primum mobile* of their conduct, what I could wish to cure by laying aside superfluities of every sort; and that when, by way of prelude to my main intent, our American disputes, I may seem to censure some of their *manœuvres*, this should be understood, not as quite reprobating them; but only for their being seemingly not animated by more elevated views, to which, by retrenching all those of the groveling kind, I would principally aim at thus confining them. This being presupposed, I next proceed to

Query

Query 7. Would a prohibition, on pain of degradation, of receiving aught else by way of fee, or even gratuity, not likewise answer this salutary end?

8. What could be so good a check upon their ambition, as, without stinting them in the needful, to cut off all hopes of bettering their state?

9. Would all ranks, as well poor as rich, not then stand an equal chance of having the word preached, and church rites administered to them?

10. Would the clerical order be so assiduous in crouding the levees and tables of the great, perhaps to the neglect of their cure of souls?

11. Are sportulas, liberalities, and such like *douceurs*, not inlets to that respect of persons condemned by St. James, chap. ii. ver. 2?

12. Would churchmen be less smitten with gaudy trappings and good cheer, now, that zeal is so much more by mundanity absorbed, than then?

13. Are such gew-gaws not apt to set a bias upon the judgment of the ghostly guide?

14. Are

14. Are convivial doings, besides setting the passions agog, not attended with much loss of time?

15. Was Christ's inhibition of going from house to house, Luke x. 7. not meant to obviate all this?

16. Are there not expositors, besides Beza, who say, this was to prevent a roving spirit for their belly's sake, that of gossiping and pelf?

17. Would that pharisaical leaven, hypocrisy, described Luke xii. 1. have prevailed in the church, now so over-run with affectation and cant?

18. Do the exhibitions of our priests, not only in the oratorial, but even liturgic way, not much favour thereof?

19. Was it not so, would some natural symptoms of those tears of grief or joy, meant to be drawn from the croud, not be discernible in themselves?

20. Is it not the depraved taste of the times that engages them more in the cultivation of this, which Cicero calls "external eloquence," suiting only vulgar ears, than polemics?

21. Should

21. Should these not be their more peculiar province, and more commendably pursued in this state of warfare especially?

22. Should a well disciplined soldier not be more esteemed in our present state of intestine broils than the most flaring beau or smart?

23. Yet is it not known that things are now reversed, that the devout or elegant reader of the common prayer is more caressed, than the searcher after truth?

24. What better proof of this preposterous taste, than that here; there needs strong intellectual parts, whereas there a flowery stile, and turn for mimicry, may do?

25. Now, what is here above the school-boy's reach, or not attainable by the simple use of the gamut and Demosthenes's looking glass?

PHILO PATRIÆ.

To the EDITOR of the MIDDLESEX
JOURNAL.

S I R,

I Am amazed, seeing the general itch for scribbling, no one has hitherto stood forth
for

for or against my plan; the rather, as the nation seems wholly split into the priest-ridden and free-thinking religious sorts, and each sanguine in its way. This backwardness gives me much the same pain as the traveller, unless a misanthropist indeed, is in, when jogging on his journey quite alone. The common weal, and truth, being my only view, I had as lief find it censured as vindicated, if not answering the end. Though a *Seeker* in the strictest sense of the word, yet am above the meanness of being averse to any set of men, or any reasons for my conviction, brought by them; nor do I think a contrary complexion could originate but from a fund of self-love and fond conceit. Should they fancy, by their sullen silence to brow-beat me, a method, like the sword, employed in want of solid argument, be it known to them, that, with your leave, Mr. Editor, they shall find their mistake; in proof whereof, I further proceed with

Query 26. Were this, my rule, to affect all priestly ranks, would it not be more conformable to the Apostolic age?

27. If

27. If serving tables did not then become the twelve, Acts vi. 2. why should any worldly care their successors now?

28. Does Judas's example, John xii. 6. not shew silver and gold, though meant to relieve distress, stick, like pitch to, and defile, the however sacred hands through which they go?

29. Would the hierarchy suffer, were all its members to fare alike as to food, raiment, and other necessaries of life?

30. Was this done in proportion to their families and other incumbrances, would it not supersede those yearly concerts for their offspring?

31. Is it not highly disgraceful, that bating some buffoons, those alone should depend for their support upon the publick's taste for cantatas and luxury, which their fires would in theory condemn?

32. Without pageantry or parade, could their ranks not be upheld by their destination and exertion of their parts?

33. Does St. Paul not, in sample wise, compare himself to the ox, which lives from hand to mouth, when treading out the corn, 1 Cor. ix. 9?

34. Nay,

34. Nay, does he not make a merit of refraining even this, lest there might be some, who, to the prejudice of the Gospel, might grudge it him, ver. 15.?

35. Should they not blush at the moderation of a Solomon, who coveted but the simple food convenient for himself, Pro. xxx. 8.?

36. And much more so, when we find even a Quintilian strongly recommending disinterestedness to the gentlemen of the bar?

37. Is it not shameful, that one should wallow in riches, whilst another, perhaps as good, for want of friends to recommend him, can hardly live?

38. Is it not said to be thus with some Welsh parsons, who, under the sanction of the book of sports, fiddle for hire on the sabbath, after evening prayers?

39. Is it not so with those poor curates, who serve incumbents worth some hundreds for thirty pounds a year at most, merely for not being of an opulent or noble lineage?

40. Are they not bound upon oath by these cormorants to give up to the last farthing of their perquisites in the marriage, interment, and baptismal way?

41. Would

41. Would a spiritual peer, in an humble state, not be as respectable in a British senate, as with all the glare of a lordly train and equipage?

42. Should the Lord not be the only inheritance of a prelate, and incentive to the sacred ministry, 1 cor. x. 31.?

43. Would an equal toleration of all protestants, at least, agreeably to the spirit of the reformation, not complete the cure?

44. What mischief has attended the more extensive liberty once given by the Vivodes or princes of Transilvania?

45. May religion, without detriment to society, not be as various as the possession of our landed property?

46. May anarchy not be as well avoided by the magistrates protecting that faith and worship every one thinks best, if scriptural, as he does his worldly goods?

47. Would it not be proper for the purpose to enact, that in all discussions of religion, no other means than cool reason and fair argument should be used?

48. And that whatever borders upon invective, scurrility, reflexion, acrimony or abuse,

abuse, be under the severest penalty forbore?

49. May it not be proper to exclude from the benefit those who adopt a religion plainly tending of its own nature to derange the common weal by any professed immorality or vice?

50. Would being charged with familiars, as Jews are in Spain, not effectually cure such as may be tainted with such principles of religion?

51. May the evil attending its diversity not chiefly proceed from the establishment of one sect, preferably to the rest?

52. Is this selfish predilection not naturally apt to grate upon the mind, and rouse the jealousy of these?

53. Is it not domineering over faith, 2 Cor. i. 14. ; lording it over God's heritage, 1 Pet. v. 3. and like creating a general vassalage in the land?

54. If liberty be more eligible than constraint, why should that, stretched to the utmost bounds of protestancy, not be more so, than a more confined?

PHILO PATRIÆ.

To

To the EDITOR of the MIDDLESEX
JOURNAL.

S I R,

HITHERTO I have dwelt upon some of the more trivial advantages, which I apprehend would attend my mode of reformation; my next attempt, with which I mean to close, will be, to single out some of a more serious nature, which would probably be the consequence of its adoption; whereas the worst of evils would in all appearance otherwise ensue, which must argue the depravity and bye-views of all dissenting votes.

Query 55. Had my plan been hitherto espoused, and uniformly observed in the church, should we not have had better times?

56. Had priests turned heresiarchs by broaching novel doctrines, to the rending Christ's seamless robe, at their own and other's eternal risk?

57. Had those odious epithets, so liberally interchanged by our religious partisans, been ever heard of in or out of schools?

58. Had

58. Had those horrid scenes of blood, which have deluged our northern hemisphere, ever stained our annals?

59. Would that temporising methodist brood, swarming on all sides, in defiance of our church canons, ever have been hatched?

60. Should it take place now, though late, would the consequence not be, all party spirit naturally subsiding amongst us?

61. Another golden age dawning, when, differences apart, priests of every sort would, in storming Heaven, go hand in hand to work?

62. Our hearing no more of that sacerdotal rapaciousness, which gives such a handle against revelation to infidelity?

63. Would our artisans be then tempted to intrude, as now, by exchanging their mystery and art for whining and cant?

64. Would this at all be likely, was there no other allurements than a bare subsistence for attracting them?

65. Nor even this, until, after ascertaining their morals and abilities, they had first made up a certain reputable audience at their own expence?

66. Would

66. Would we not soon find, if conscience has impelled Mr. Linsey to set up an Arian meeting, where folks are cajoled to subscribe for his support?

67. Would it not bid fair for abating, in some measure, that flame blazing in the *independent* breasts of a new world?

68. Does that bustle, now ripened into blows, not proceed as much from a dread of religious as civil servitude?

69. Would it, therefore, not be as promising a method of agreement, as the lately proposed Irish self-taxation liberty?

70. What could be more so, than lowering the crest of such as have first drove non-conforming Britons to people those dreary, inhospitable wilds?

71. And after abolishing the liturgy, articles, and all the sacerdotal *insignia*, to let every one believe and worship according to his own sense of the scriptures?

72. May I not venture to say, a tax would soon go down with them, were Presbyters put upon a par with our mitred dons?

B

73. What

73. What mighty difference could it make to them, whether it were laid on for the support of a republic or monarchy?

74. Upon comparing the state of the subjects on both sides, what great odds have those, unless it be the pleasure of clapping on and rivetting their own chains?

75. In every other respect is it not confidently asserted, their wretchedness in Europe surpasses that of these by far?

76. Is this not instanced in those of Venice Holland, &c. compared to those of the French monarchy, and of the very sultan?

77. Should it then not seem all one to them, if and how the levy was made, could they be but assured of its being properly applied?

78. Does countenancing crouching papists, preferring those who sold their king for pelf not prove, say they, ministry aim at not being accountable herein?

79. What other end can they have, in cramping our American trade for instance, than to make it center here, where they act at will?

80. Is it then not obvious, which proposal, the civil or religious, would be of more weight with them,

PHILO PATRIÆ.

To

TO the EDITOR of the MIDDLESEX
JOURNAL.

S I R,

HOW the venerable imparsoner or dubbed dignitary could answer being mute upon this occasion is a mystery to me. I, in his place, should think myself in duty bound to retrench all exuberances, or shew them of no tendency to affect the public peace, to which every private interest should ever be subservient; nor do I see, I could otherwise resent being ranked with St. Paul's wilful and self-condemned auditory at Athens, Acts xvii. 32. and Rome, xxviii. 25. and having the prophecy there referred to from Isai. vi. 9. proportionably verified in me, to my everlasting ruin, for having hushed up before men what must come to light on that tremendous last reckoning day, when I should be at a loss for a reply to an omniscient judge, upbraiding me with the shameful neglect, contrary to the pattern left by Christ and his apostles. But leaving this to themselves, I proceed to throw some further light upon my peaceful and leveling scheme.

B 2

Query

Query 81. Would it not assuage those qualms and heart-burnings expressed at church restraints in our isle?

82. May they not be money griping priests who fan the flame both in America and here?

83. May the one, under the rose, not plead uniformity, whilst the others avail themselves of Gospel-liberty?

84. Are they not the followers of those Boutefeus, who, under this cloak, brooded all the mischief of our civil wars in the days of yore?

85. Must this pretence not give way to fecularity in both, unless supported as conspicuously as St. Paul's zeal from above? Acts xi. 4.

86. What, under a miracle, or my scheme, could check the universal predominancy of this?

87. Is it therefore not most likely, did the latter not quite obviate Schism, it would at least its direful effects?

88. But, should it be rejected, may we not suspect the priesthood no better than a trade, to which our Patricians bind their younger sons for honourable bread?

89. That

89. That church livings are in the hands of ministry what the Agrarian law was in those of the tribunes, for having a majority in parliament?

90. Does the late clerical petition not shew alas! a churchman's conscience is not always proof against his interest?

91. How much more so may they find their account in those of plebeians, whose birth, education and less affluence, speak a more languid degree of disinterested virtue?

92. May there not be room to think, they become of the church for turning gentleman, forsooth, and sitting jig by jowl with my lord and lady?

93. Nay, for feeding, like the ant, or rather lazy drone, on the toil of others, instead of their own in the handicraft or drudging way?

94. Is this rash judgment, when they are heard to say, Was it not for my legantine character, 2. Cor. v. 20. I should not be above such humiliating things?

95. Are they not seen to act as if they had never thought, St. Paul, after being called to preach, Acts ix. 15. continued still tent-maker? Acts xviii. 3.

96. That Christ's dignity is better supported by abjection and lowliness than the pomp of his representatives? Luke xxii. 27.

97. And that nothing should be beneath them as degrading, but the neglect of their vocation and vice? 2 Cor. xi. 27, &c.

98. May we not apprehend, the world may proclaim the patriarchal age, when the heads of families were the only Levites and High-priests?

99. And the rather as all the faithful without distinction are dignified by the title of holy and royal priesthood? 1. Pet. ii. 5. and 9.

100. Should we allegorise away the epithet of *priesthood* here, may Unitarians not do as much to the predicate of *my beloved Son*? Matt. xvii. 5.

101. Is the bulk of mankind, through an aversion to the priestly yoke, or the uncertainty, which side to chuse, not already ripe for this?

102. In fine, may we not dread that the party spirit now raging, instead of subsiding by my lenient scheme, may by violence, turn out incurable?

103. May

103. May I not be allowed, by way of apology for my ungrateful scheme, to conclude with the baleful influence of interest or self?

104. Must we not allow piety and virtue but languid incitements, compared to it in our earthly minded age?

105. Nay, that even honour and renown, dignity and fame, are but empty and unavailing names, unless fraught withal?

106. Is it not upon its taking place of every other view, that the adages, Money makes the mare go; No money, no pater-noster, &c. were first built?

107. And that the poet sung: "Tis money, money: this alone is merit; without it, virtue is a useless toy; it proclaims a knave a man of honour; it alone can make a dunce a judge?"

108. Why then may it not be as laudable to direct how to keep clear of its enchantments, as a ship under sail of mermaid-rocks and shoals?

PHILO PATRIÆ.

STRICTURES UPON
HIPOCRISY UNMASKED.

To the Editor of the *Middlesex Journal*.

S I R,

MY next subject, if indulged a further correspondence, what, in case of a repulse, I should be glad to know, will exhibit an instance, of the many I could give, of priests (unless ignorant indeed) being influenced in their productions more by interest or imaginary fame with their blind votaries, who swallow any nonsense favouring their cause, if but couched in, what is thought, a pleasing stile, the common extent of the gentry of the modern desultory *ton*, than the love of truth.

A letter, signed *Latimer*, in a daily paper of May 11, lavish in fulsome encomiums has determined this choice; it respectfully submits to the consideration of the Bishop of Peterborough, whether it might not be proper to make a pamphlet, under the title of *Hypocrisy Unmasked*, here alluded to, the subject of parliamentary animadversion: nay positively asserts, his Lordship could not render the nation a more acceptable service, than by calling down the indignation of parliament upon its author. The similarity of stile, besides other
strong

strong innuendos, make me shrewdly suspect, both are of the same hand, and the pamphleteer's intimate acquaintance with the infant colonies, that he is an American Missionary, either of the Popish, if not the, seemingly turned lately cat in pan, established church. *Seemingly* I say, as possibly she may act herein like the Frenchman, who often eats his soup by means of a crust of bread, which goes itself at last.

Be this as it may, what I mean to prove, independent of all parliamentary interposition, as repugnant to the genius of the gentle reformation as an inquisition, is, that *Hypocrisy Unmasked* is far from answering the pompous description given of it by *Latimer*, viz. "That it is a desperate stab at the Protestant religion, that nothing has appeared since the days of the tyrant James the Second, so strong in favour of Popery as this subtle, cool and plausible argument, and (what I apprehend was thought still more honourable) that it is industriously now circulating by an abandoned administration."

This last article I shall wave with the simple remark, that it as much behoves the national

good sense to overlook the notorious calumny and audacious indignity, as to treat with the contempt it merited, the clamour raised, in its own account, page 4, against the Quebec Act; but shall endeavour to make it not only fall short of the rest, but even shew it inconclusive in every point against the very colonies themselves; a task I eagerly waited this while to be undertaken by some abler hand, and what I am amazed has not been done, after the many loud brags, made both by Papists and even Protestant ministerial tools, of that little piece; where I beg, it may be previously observed, what I am about proceeds not from any dislike or prejudice to the Popish communion, its professors, or even the ministerial cause; but from a pure desire of exposing the impropriety of the pleas here offered in their behalf, and pointing to others, in my notion more favouring of truth, and better adapted to humanity and peace, the ever invariable design of

PHILO PATRIÆ.

TO the EDITOR of the MIDDLESEX
JOURNAL.

S I R,

THE hideous picture the Colonists give
of Popery in their letter to the inhabitants

tants of Great Britain, page 13, this gentleman pretends to contradict the character given of it in that to the Canadians, page 15, of *Liberty of conscience*, being *the gift of God*. These, I say, he pretends as opposite as the *Poles*, page 14; but surely, in good logick, contradictions should be about the self same thing; now is this the case with popery and liberty of thought? or may this not be the gift of God, which no earthly power can force or restrain without our own consent; yet the profession made in consequence thereof not be the work of darkness? or is atheism not such, though the result of the atheist's choice, confessedly the immediate gift of God? Gen. 4, 7, and Eccl. 15, 17.

Should the colonists be charged with *hypocrisy* for not holding the same language in both these letters, what must we think of St. Paul, who at one time has pleaded differently before Jews, Act. 22, 3, from what he has at another, when knowing them to be partly Pharisees and partly Saducees? Acts 23, 6. If we confound policy with hypocrisy, the bulk of mankind must be arrant knaves: May the French monarch, for instance, without any
other

other imputation than that of an able statesman, not lay out mahometism in its proper colours to his foe, and yet not enter into an alliance with the Turk, for maintaining a balance of power or other end? And why then may the Provincials not in justice revile popery to us; yet enforce their courtship to the Canadians, by the example of the Swiss, for the defence of liberty?

To prove them culpable herein, methinks they, upon the face of the laws now in being, should be made to appear to be wrong; what I apprehend this doughty champion will be never able to accomplish, as he seems a better adept in drollery, witness his quaint sarcasms of *preachers from the turf and reformers from the gaming table*, page 4, than the argumentative way: had he been equal to the task, is it not probable he had before now measured swords with that long swaggering American Goliath *Common Sense*, or *Dr. Price*, and shewn the groundlessness of the natural, chartered or representative rights of our colonists, the main hinges of the controversy?

This I fancy might be done, if at all, in a more concise and nervous way, than the much laboured, but far-fetched tracing
of

of the *isolated* and associated state of man, which cost Dr. Shebbeare so much pains, and in whose thought elaborate essay, I have, by the bye, observed, amongst others, the following capital mistakes: 1. His attacks upon American liberty are so many deadly wounds given our holy reformation. 2. He invidiously, or through an unpardonably egregious error, supposes and would make believe the colonists extend liberty to some points of flagrant immorality. 3. To decry popularity, he would confine legislation to a select number of clear heads, adducing in proof of its adviseableness the defectiveness of some Pagan laws otherwise enacted, without advertising, those made by a Numa, a Solon, or a Lycurgus were in the case. Surely if the multitude err through ignorance, a few wise heads may be led astray by ambition, avarice, or other corruptions of the heart, equally destructive, if not more so, to the common weal. 4. His pretence for subjecting them to the mother country now, as in their infancy, is as absurd as not emancipating a son, when come of age. 5. His comparison of them with our non-voters here, who yet are taxed, is trite and as trifling as were it made with our females,

males, whose goods are taxable without their having votes. But alas ! what ministerial hireling-conscience, however delicate, is there to be found in our days, that will not prostrate to some hundreds a year ? But this digression apart.

Is it not amazing he could have imagined, a certain phraseological knack, without the least display of the reasoning art, or even plausible sophistry, could suffice for entering the controversial lists ? in short, if all duplicity must be such a heinous stain, what must become of those swarms of time-serving court sycophants, himself not excepted, generally believed actuated by views changeable with the times ? in fine, is it not obvious, the colonists may with more justice retort the charge of hypocrisy upon those, who, papists like, exact subscription, after having, as protestants, professed liberty of thought, the ground-reason of their breach with Rome ?

His inadvertancy, whether real or affected, must be great indeed, not to have foreseen this, any more than the impertinence of his quoting, page 23, Corsicans in proof of Popish love of freedom ; whereas these islanders, like our Jacobites, only aim at exchanging a
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foreign for a native yoke, the Gallick for that of their romantick King Theodore. Such another over-sight appears in his picture of suffering Episcopalians in America, page 13, with a view, says Latimer, of ingratiating his party here to the prejudice of the colonists; when every thinking English protestant must know this were out of the frying-pan into the fire; as those persecute from principle, as we shall see anon; whereas these only act by way of reprisals, for the sake of Gospel liberty, the avowed scope of protestancy, a difference any one else might see with half an eye, being as palpably conspicuous as that of the untameable tyger from the lap dog. More of his blunders I could here expose, was it worth while to pursue the topick. I shall only observe, by way of conclusion to this point, that he appears to me, contrary to the equity of giving even the devil his due, to side with ministry, flattering himself, from their creed being more a-kin to his, with getting better quarters from them than the colonists if victorious. A similar case will set his guilt, as to this, in a most glaring light: were two highwaymen agreed to share alike the spoil, would he not condemn him who would engross the whole,

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although he were his own brother? the application speaks of itself. I should be sorry to charge him with such base selfishness, could I descry but the shadow of a more substantial reason of this his conduct, any more than of that, I am next a going to canvass.

PHILO PATRIÆ.

To the EDITOR of the MIDDLESEX
JOURNAL.

S I R,

DOES it not argue the height of ignorance or the most consummate assurance, not to say hypocrisy, in this Popish advocate, to spy a mote in the eye of a protestant church, when he is blind to the beam so conspicuous in that of his own? when his charge of breaking through the sacred ties of piety, justice, benevolence and humanity, brought against that, comes with redoubled force against this? what every novice in the canon law must know: here hereticks (all protestants are reputed such) are declared infamous with their fautors or abettors, intestable or disqualified for giving or receiving aught by will, stript of paternal power, and, if women, of their dower: here all their worldly goods are confiscated so as not to descend to their offspring, whether male or female,

male, even catholick ; their vassals, servants, slaves disengaged from all their even sworn bonds and fealties, and their persons doomed to imprisonment, nay death, which they could not escape even by repentance, if relapsed, as was poor Cranmer's case. Now, sir, do the penal laws of England, or even Ireland, whereof he so bitterly complains, come up to these for cruelty or inhumanity ?

It would make a savage, endued with any feeling, shudder at the bare recital of the horrid consequences deduced by some divines from these penal statutes. This makes me conclude, in justice to common sense, he has not been aware of them ; else he had never touched upon that string, nor shamefully adopted his deistical motto, *The noblest of all religions is the religion of humanity*, flying more in the face of a papist than the most sanguinary protestant that ever lived ; and yet to whose person and communion, he, by the most flagrant contradiction, declares himself, page 19, not averse, a protestant, papist, presbyterian, quaker, if but benevolent and humane, which is not here the case, being, in his notion, and that of the great writer he alludes to, all alike to God ; what, if true, would have superseded all revelation ;

velation; benevolence and humanity, having been prior thereto, nay, as old as the creation; a consequence overlooked by pretended wits and players upon words.

The only chance I therefore see he could have of obtaining the relaxation he sues for, page 20, is an authoritative repeal of those dreadful pains, with an apology, expressing some abhorrence of their first establishment; for which purpose it were necessary to disclaim the power of dispensing with promises, oaths, and other engagements, made even with protestants, as a stretch, which worldly ambition has made of the pontifical prerogative, without which all might be thought a sham.

Nor do I see any other means of eluding the imputation of bigotry, of which papists stand accused, as a bar upon the grace, according to himself, page 23, than challenging their foes to prove the groundlessness of their dogmas; or, what, if I may judge by not a single sacred text appearing in the whole of his performance, he does not seem cut out for, shewing them all scriptural himself. To exculpate them, because some priests, from a freedom of thought, have turned Latitudinarians and backsliders, were like saying, no angels stood their ground, because

cause some have apostatised. The conduct of Francis the First and Charles the Fifth, is as much to the purpose as the tale of a tub, being both in points not of faith, but policy or discipline at most; to which no rational protestant could ever imagine papists should be *incorrigibly* attached; what, to merit the stigma, they should of course have been proved irrationally so to one or other of the dogms; which makes me think he delights in combating phantoms of his own framing, a method more successful in bamboozling the simple and unwary, than promoting or defending his own cause.

Upon the whole, he appears to me as empty here, as we have seen him frothy against the Americans; insomuch, that not only since the days of James the Simple, but even Harry the Tyrant, I cannot recollect such a flimsy piece of trumpery, in the way of reason and argument coming from the press; whence you are left to judge, what the cause was like to gain by such patronage: however am ready to recant when made sensible, through the channel of this your Jourual, of my mistake, as no one can be more open to conviction than

PHILO PATRIÆ.

To

TO the EDITOR of the MIDDLESEX
JOURNAL.

S I R,

HAVING heard some squeamish non-jurors say, it had been more for his purpose of disclaiming bigotry on the part of papists, to have alledged an oath lately taken, without scruple, by most of them in a sister kingdom; I make bold to send you for insertion, if agreeable, the tenor of it, with answers to their commentaries thereupon, as followeth:

I. I, A. B, do take Almighty God, and his only son Jesus Christ, my Redeemer, to witness, that I will be faithful, and bear true allegiance to our most gracious sovereign lord King George the Third, and him will defend to the utmost of my power, against all conspiracies and attempts whatsoever, that shall be made against his person, crown and dignity, and will do my utmost endeavour to disclose and make known to his Majesty and his heirs, all treasons and traiterous conspiracies which may be formed against him or them; and I do faithfully promise to maintain, support and defend, to the utmost of my power the succession of the crown in his Majesty's family,

family, against any person or persons whatsoever; hereby utterly renouncing and abjuring any obedience or allegiance unto the person taking upon himself the stile and title of Prince of Wales, in the life-time of his father; and who, since his death, is said to have assumed the stile and title of King of Great Britain and Ireland, by the name of Charles the Third; and to any other person claiming or pretending a right to the crown of these realms.

2. And I do swear, that I do reject and detest, as unchristian and impious to believe, that it is lawful to murder or destroy any person or persons whatsoever, for, or under pretence of, their being hereticks; also that unchristian and impious principle, that no faith is to be kept with hereticks.

3. I further declare, that it is no article of my faith, and that I do renounce, reject, and abjure the opinion, that princes excommunicated by the Pope and Council, or by any authority of the see of Rome, or by any authority whatsoever, may be deposed or murdered by their subjects, or by any person whatsoever; and I do promise, that I will not hold,

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maintain, or abet any such opinion, contrary to what is expressed in this declaration.

4. And I do declare, that I do not believe, that the pope of Rome, or any other sovereign prince, prelate, state, or potentate hath, or ought to have, any temporal or civil jurisdiction, power, superiority or pre-eminence, directly or indirectly, within this realm.

5. And I do solemnly, in the presence of God, and his only son Jesus Christ, my Redeemer, profess, testify and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatsoever; and without any dispensation already granted by the pope, or any authority of the see of Rome, or any person whatsoever; and thinking that I am, or can be acquitted before God or man, or absolved of this declaration, or any part thereof; although the pope, or any other person or persons, or authority whatsoever, shall dispense with or annul the same, or declare that it was null and void from the beginning. So help me God.

After acknowledging, to prevent anarchy and confusion, that allegiance is due to the
peaceable

peaceable possessor of a crown, these ingrates think the fourth paragraph, if understood of the chevalier, irreconcilable to genuine orthodoxy. Besides determining the so much disputed rights of princes, what staunch papist, say they, could take upon him to swear, what is equivalent to this : that *being a Roman Catholic is a just disqualification for not enjoying hereditary right?*

But, whether the hypothesis subsists or not, the oath were still warrantable within the bounds of orthodoxy : if the latter, which seems to be the case from what relates to him having been already dispatched, it only renounces the *temporal* or *civil* power, chiefly of the see of Rome, as that of the first of Queen Elizabeth, and William and Mary, couched in the same words, had done its *ecclesiastical* or *spiritual* in these realms, where nothing appears intrenching upon faith.

If the former, it should be observed, he has been abjured, not for being a Roman Catholic, but for having forfeited his solemn word, pledged in parliament, for protecting their established church, equally as binding as the religious treaties of Passau, Osnaburg, and Munster, which the emperor and Roman Catholic

cholick princes of the empire have hitherto religiously observed inviolate, looking upon them as political, not infringing the dogma or any rule of faith. How could he expect others should keep their promise to him, after having broke his to them?

But should we take bigotry for a tenaciousness as well of discipline as faith, I must own, there are numbers of papists tainted withal. How many have I known, who would as soon give up transubstantiation as the Latin mass? The pope's infallibility in deifying Christ, as deposing a king for heresy? But this kind of irrational bigotry, peculiar to the vulgar and illiterate, incapable of making the distinction, and with which all religions more or less abound, our author, I presume, would not be meant to speak of, an undiscerning multitude not being so much worth the while of government's resentment, in not repealing the penal laws, what I thought not amiss thus far to pursue, for the sake of concord and unity, by asserting the homage due to the best of sovereigns, ever held the bounden duty of all liege men by

PHILO PATRIÆ.

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